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## HISTORICAL.

[From the Universalist Magazine.]

### THE PHARISEES.

Continued from p. 157.

V. They believed, says Josephus, that "there is an immortal vigor in the soul, and that under the earth there will be punishments and rewards, respectively, for such as had led vicious or virtuous lives. The former are to be consigned to a perpetual prison; but the latter shall have the power to live again." (Antiq. B. xviii. ch. i. 3.) "They say," observes he again, "that all souls are incorruptible; but that those of the good only are to pass into other bodies, while those of the bad are to be punished in perpetual confinement." (War. B. ii. ch. viii. 14.) Accordingly it appears that they held to future and perhaps endless misery for the wicked. By saying that the souls of the virtuous should have power to live again, or that those of the good should pass into other bodies, Josephus probably intended to represent to the Greeks and Romans, for whom he wrote, an idea new to them, viz. that of a resurrection. This seems the more likely, as he nowhere uses that word, notwithstanding the Pharisees held that doctrine: "the Sadducees say that there is no resurrection, neither angels nor spirits; but the Pharisees confess both." (Acts xviii. 8.) "I have hope towards God," said St. Paul, "in which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust." (Acts xxiv. 15.) From Mark xii. 29, and Luke xx. 39, it is evident that the Pharisees or Scribes, (who, by the way, were of that sect) approved not only of Christ's vindication of the resurrection against the cavils of the Sadducees, but also of his particular view of it, that in that state "they neither marry nor are given in marriage." "Master," answered the scribe, "thou hast well said." It seems probable, however, that they had not been accustomed to any definite notion of this one circumstance attending the resurrection; for had this been the case, their wily opponents, the Sadducees, must have foreseen that the supposed difficulty they presented, would be at once avoided.

Some modern critics have understood Josephus, in the words quoted above, to mean that the Pharisees held the heathen notion of a transmigration of the soul from one body to another, instead of the doctrine of the resurrection; and two expressions in the New Testament are adduced as intimations that such a belief did actually prevail among the Jews. The question the disciples asked our Saviour, "Who did sin, this man or his parents, that he was born blind?" (John ix. 2,) and the saying, among some of the people, that Christ was Elijah, or Jeremiah, or one of the prophets, (Matt. xvi. 14,) are the passages brought forward for this purpose. I do not see however, that it is necessary to suppose these expressions to have resulted from the opinion now in question: Did not Herod suspect that Christ was John the Baptist risen from the dead? (Mark vi. 14,) and why not some of the people have likewise imagined that he was one of the old prophets risen from the dead? As to the question of the disciples, it might be prompted by the simple notion of pre-existence, unconnected with that of transmigration; or it may have arisen altogether from their perplexity concerning the reasons of the blind man's misfortune. At any rate, it is evident from the language of St. Luke and St. Paul, and from the circumstance related in the Evangelists, that the Pharisees were supposed, as a body, to hold the doctrine of the resurrection, whatever notions may have been entertained by certain individuals among them.

There is another thing in the declaration of Josephus, which it is much more difficult to reconcile with a fact stated in the New Testament. He represents the Pharisees as holding that "those only who had lived virtuously" should rise from the dead; while St. Paul says, "they themselves allow that there shall be a resurrection of the dead, both of the just and unjust." We can here only conjecture that

there was a difference of opinion among the Pharisees, with regard to the universality of the resurrection, some restricting it to those who had been pious, and others extending it to all. Or possibly their doctrine on this particular point, may have somewhat changed in the 20 or 30 years between St. Paul's arraignment and the time when Josephus wrote his account.—This, however, does not, in itself, seem very probable.

VI. They held something like the present union of the doctrines of fore-ordination and free agency. Josephus says, "the Pharisees, who are supposed the most skillful in explaining the law, and who constitute the first sect, attribute every thing to fate or necessity and to God; believing still that to do right or wrong is principally in the power of man, yet so as that fate or necessity assists in each act." Again he states, "as for the Pharisees, they say that some actions, but not all, are the work of fate, and that some of them are in our own power, and that they are influenced by fate, but not caused by it.—Whereas the sect of Essenes affirm that fate governs all things, so that nothing befalls men, but by its determination." (Antiq. B. xiii. ch. v. 9.) He is more particular in B. xvii. ch. i. 3, where he says that "though the Pharisees determine that all things are done by fate, yet they do not take away from men the freedom of acting as they think fit; since their notion is, that it hath pleased God to make such a temperament as that what he wills is done, but so that the will of man can act virtuously or viciously." By fate or necessity, Le Clerc, Basnage and Prideaux think that Josephus meant what we now call predestination, or the will and purpose of God in his providence. Le Clerc and Prideaux are also inclined to suppose that their doctrine of predestination and human freedom amounted to this: "that every man freely chooseth what he is unalterably predestinated to;" but Basnage represents it in such a way as to make their notion of free will preponderate. It was, perhaps, the natural difficulty of clearly expressing their views upon this point, which exposed the Pharisees to misrepresentations from their opponents; as some of the early christians charged them with attempting to excuse their sins, by ascribing them to fate. Nothing, however, is more certain than that Josephus uniformly represents them as holding and insisting on human accountability. In one word, to use the language of Josephus which seems sufficiently explicit, they supposed that God has instituted such an order of things, as that whatever he wills is necessarily done, yet so as that the will of man can act virtuously or viciously therein.

VII. The views which the Pharisees entertained, in common with the rest of the Jews, concerning the peculiar distinction that Deity has conferred on them as a people, were too complicated to be readily described. That God had elected their nation from out of the whole world, and bound them to himself by an everlasting covenant, was, with them, a most sacred tenet; and likewise that all the Gentiles, as such, were accursed, unclean and abominable. This grand distinction the Pharisees in particular attributed solely to the sovereign pleasure of God; who had chosen the posterity of Jacob for his peculiar people, with no regard to any righteousness in them. (Deut. vii. 6, 9, and ix. 4, 7.) Their principal mistake on this subject appears to have been the following: instead of perceiving that they were chosen merely to the possession of special privileges, and for a season only, and all this for the purpose of promoting eventually the good of the world as well as their own, they proudly regarded their election as the result of a partial and exclusive favor of Deity, and arrogantly imagined it was God's sovereign will to glorify himself in distinguishing them forever as his children, while the rest of the nations were the objects of his abhorrence. The prejudices they, of course, contracted from this notion, were rigid and obstinate beyond example. Nothing, for instance, was more shocking to them than any intimation that the grace of God extended, in a religious way, to the rest of the world. When St. Paul, after the riot described in Acts xxi. declared to them, all the circumstances of his conversion from their religion to that of Christ, they had patience to hear him, without interruption; but when he began to speak of his mission to the Gentiles, "they lifted up their voices and said, away with such a fellow from the earth, for it is not fit that he should live." St. Peter himself, and other christian converts from among the Jews, could with difficulty be persuaded, even after their conversion, that God had given salvation to the Gentiles; so deeply rooted was the distinguishing prejudice of their early education.

But it is certain that the Pharisees, at the same time, did not hold that this boasted election of their nation secured the future well being of every individual in it.—

This we discover from the contempt with which they treated the sinners, so called, and particularly from their confining the happiness of eternity to such as had lived virtuously on earth. Whether they thought the Sadducees so heretical in their faith as to be excluded from heaven, does not appear; but the Essenes, who were even more austere and rigid than themselves, they seem to have regarded with a favorable eye.\* On the other hand it is evident that they supposed the Gentiles capable of being brought into the divine favor, by means of circumcision and a sincere observance of the law of Moses and of the traditions of the elders; for why else should they be so zealous to proselytize them, as we learn they were? (Matt. xxiii. 15.)

To express their complicated notions on this important subject, in few words: they held that God had indeed elected the Jews by his sovereign pleasure, but merely in their national capacity; that he had given to them alone a holy church, which was the only gate of heaven; and that all who properly entered it, whether Jews or Gentiles by birth, might then secure their future bliss, by a faithful and hearty observance of their religion. All, however, who were without, including every unconverted Gentile, were in a hopeless state; and so too were such of their own nation and church, as neglected a life of piety.†

Their Public and Formal Worship.—The most complete and splendid exhibition of this was to be seen, as every body knows, in the Temple of Jerusalem. Here were not only celebrated the stated feasts and rites prescribed in the Mosaic law, but a daily service was also performed, consisting of sacrifice, offerings, prayer, sacred music, and, occasionally at least, the reading of the scriptures. Here, too, the Pharisees and Sadducees joined together in worship, and officiated indiscriminately in the sacred ceremonies; but the Essenes, who offered no sacrifices at all, are thought to have been seldom, if ever, present. Once a year all the rest of the people went up to Jerusalem from the whole of Judea, and even from distant countries whither they were scattered, in order to celebrate their great annual feast, the Passover; but we scarcely need remark that the ordinary services of the temple could be attended only by such as were in or near the city.

II. In order to accommodate all the people in every part of the land, and for the purpose also of diffusing among them the principles of their religion, rather than of instructing them in its ceremonial, there were Synagogues, or houses for public prayer and religious services, built; answering in some measure to our modern churches or meeting-houses. They were first introduced, it is supposed, after the return from the Babylonish captivity. In our Saviour's time they abounded in every city, and in almost all the villages of Judea, Jerusalem alone containing between four and five hundred of them.—There were no sacrifices nor offerings presented in them; and their regular services had considerable resemblance to those of certain denominations of christians. It was necessary that ten elders, of piety, study and leisure, should be found to preside over each synagogue. Out of these, there were chosen Rulers of the Synagogue; another of them was the Angel, so called, or minister of the Congregation; three others were deacons, or Pastors of the Poor; and the remainder of the ten consisted of the Doctor of the Law or Divinity, the Reader, and an Interpreter. All these elders had their place near the pulpit. When thus seated and the congregation collected, the minister ascended the pulpit, and all the people rose, standing in a posture of deep devotion while he read or rehearsed the prayers; at the end of which the people said, Amen.—Then were repeated certain texts of scripture, called the Phylacteries, written upon the wide border of their garments. Next came the reading of the law of Moses, with extracts from the prophets; which were so arranged in lessons, that the whole of the Pentateuch, and all the select portion from the rest of the sacred books, were thus publicly read through once a year, in every synagogue. As the reader pronounced the appointed lesson in the original Hebrew, the interpreter repeated it, sentence for sentence, in the Syriac, which was then the vernacular

\* We judge this, from the communications that Josephus, a Pharisee, gives them. War. B. ii. ch. ii. 2—13, and particularly, Antiq. B. xviii. ch. i. 5.

† Gentile proselytes were strictly examined, previously to their being circumcised, whether their motive was simply a regard for the law, and not any hope of gain, any fear, nor any love for some Israelitish woman. Brown's Antiquities of the Jews, Part viii. sect. v.

‡ It is remarkable that none of our modern critics, so far as I know, have attempted to delineate the views of this people concerning the distinction between their own nation and the Gentile world. Moshien, the only one I have found who says anything on the subject, barely observes, "They were all horribly unanimous in excluding from the hope of eternal life, all the other nations of the world; and as a consequence of this odious system, they treated them with the utmost rigor and inhumanity, when any occasion was offered them." Eccl. Hist. Cent. i. Part. i. ch. ii. 5. And "They were equally agreed in the opinion that God had selected the Hebrews from amongst the other nations of the earth as his peculiar people, and had bound them to himself by an unchangeable and everlasting covenant." Commentaries on the affairs of the Christians, &c. Infed. ch. ii. 10.

tongue of the Jews. Then followed the Preaching, in which the minister, or any other person called upon, officiated. The whole service was concluded by a short prayer or benediction. Such was the order of services performed on every Sabbath or Saturday, and also by the appointment of the elders, on every Monday and Thursday for all who were disposed to attend on those secular days.

We must here remark that the Essenes never met in the synagogues, and that it is highly probable that the Sadducees were far from being constant attendants; so that this sort of worship and religious instruction were, properly speaking, under the sole management of the Pharisees.

III. In addition to performance of the temple and of the synagogues, there was a private or family worship enjoined, in which prayers were to be offered thrice a day, at 9, 12, and 3 o'clock; to which some added a fourth prayer, at evening. This too, was an institution of the Pharisees; which, however, was imitated in the community of the Essenes.

[To be concluded.]

## DESCRIPTION OF THE PERSON OF CHRIST.

[The following ancient letter is said to have been addressed to the Roman Senate, by Publius Lentulus, in the reign of Tiberius Caesar.]

"CONSCRIPT FATHERS.—There hath appeared in these our days a man of great virtue, named Jesus Christ, who is yet living among us; and of the Gentiles is accepted for a prophet of truth; but his own disciples call him the Son of God. He raiseth the dead, and cureth all manner of diseases. A man of stature somewhat tall and comely, with a very reverend countenance, such as the beholders may both love and fear; his hair of the color of a filbert fully ripe, plain to his ears, whence downwards it is more orient of color, somewhat curling and waving about his shoulders. In the midst of his head is a seam, or partition of his hair after the manner of the Nazarites. His forehead plain and delicate; his face without spot or wrinkle, beautified with a comely red. His nose and mouth exactly formed; his beard thick, the color of his hair, not of any great length, but forked; his looks innocent; his eyes grey, clear and quick—in reproving terrible—in admonishing, courteous—in speaking, very modest and wise—in proportion of body, well shaped. None have seen him laugh, but many have seen him weep—a man, for his singular beauty, surpassing the children of men."

## SENTIMENTAL.

### THE BURLAL—a fragment.

"There was joy on earth—the twittering swallow, as it darted along in sunshine and shade, heeded not the bitter wailings of affliction and distress—the wild bird in its noiseless flight, softly silent as falls the snow-flake, seemed unmindful of woe, as it flashed its wing across the vision, like the thought of a dream during the hushed hours of midnight, and vanished as suddenly. To me the sight of their joyous felicity brought no gladness—the sounds of their mirth fell cold upon the heart—it seemed but bitter mockery, and spoke of days departed. "The bright and languishing skies seemed insensible that they were smiling over ruin and decay; that one of hope's fairest, sweetest flowers, had drooped and died;" and now—even now—was to be laid in earth's cold bosom.

"I had seen the child its guileless beauty, when it was a thing all glowing with health, innocence and joy—I had seen it folded in the arms of her that bore it, in all the overwhelming fondness of a mother's love—I had heard that little voice ringing its joyful note like sweetest music—had seen those little hands stretched to the bosom of its mother, twining about her like tendrils round the parent stem. "But now her blessing, her youngest, loveliest, slept—not on the soft bosom of a mother's tenderness—but with the quiet dead! That voice was hushed and silent as an unstrung harp! Death, death! how lovely canst thou be! Though pale and lifeless, it wore a smile passionless and pure as the cherub of immortality—it had nothing of the corpse about it, but its whiteness—nothing of the grave but its stillness." So beautiful he seemed, like the lamb decked with a flowery garland for the sacrifice.—I could fain have lain down by his side, in the cold bosom of our common mother, on the dark and silent hill.

"Thou weepst, fond mother—ah! well thou mayest. Hard is it for thee to lay thy loved one low in the damp earth, beneath the cold clouds of the valley—hard is it to reflect that this thy child of peerless beauty, will never more raise its rosy lips to thine, in all the fondness of childhood's warm affection. Ah! these are recollections that weigh upon the soul, even to overpowering. Memory tells thee thou art desolate, it tells, too, of playful smiles, of a thousand soft and winning ways that twine around a mother's bosom, it tells of the sweet wild throbbings of unspeakable bliss, that were there when softly soothing him to slumber and repose. Now, the foliage of the willow will be his shelter, and the narrow house his abiding place—the nursery will no more resound with his

gladsome mirth—the cradle in which it had so oft reposed in quiet, is now desolate.—Thou weepst, fond mother.

The last look. The time is come when she may gaze once more on her sleeping boy, ere the pall is settled upon his lifeless brow. Oh! the bitter agony of that moment; one long burning kiss upon his marble forehead, and he is shut from her view

No more, dearest boy, shalt thou lie, With drowsy smile and half-shut eye— Pillow'd upon thy mother's breast, Serenely sinking into rest, For God hath laid thee down to sleep, Like a pure pearl beneath the deep!"

Look abroad, fond mother, on the ways of sinful men, and repine no more that God hath made thy child an angel in the regions of bliss. Now his song mingles with the thanksgiving of the blest! sanctified, safe, and secure from the stormy blasts of iniquity, with Him who is from everlasting.

The long train of weeping friends gathered around a fresh dug grave. The coffin was lowered into its final resting place, in that vale of solitude and silence—the spirit of him who was so lovely here, had, long ere this, crossed the dark waters, and is safely landed upon the flowery coast of a world of fadeless bloom.

Afterwards I stood by that little grave—the moon was beaming on it like his own pure spirit: the willow sighed above it as if it knew the pure, tie beautiful was gone; and the green grass waved above him like the gentle billow, o'er the pearl it buries; and I wished that I too, could sleep, so calmly, silently, by that sweet boy; I prayed that I too, might be as he is, passed from this vale of bitterness, sorrow, and of tears. The blood that blushed so beautifully in thy little veins, was strange to mine, but I loved thee better than a brother. Farewell, dear boy.

## MY MOTHER.

If there is one mortal feeling free from the impurities of earthly frailty, that tells us in its slightest breathings of its celestial origin, it is that of a mother's love—a mother's chaste, overwhelming and everlasting love for her children.

The name of a mother is our childhood's talisman, our refuge and our safeguard in all our mimic misery; 'tis the first half-formed word that falls from the babbling tongue, the first idea that dawns on the opening mind; the first, the fondest, and the most lasting tie in which affection can bind the heart of man!

'Tis not the selfish passion, depending for its permanency on the reciprocation of advantages; but, in its sincerity, it casteth out itself, and centres but in the happiness of its object; and, when the welfare of that object is at stake, it putteth away fear and knoweth not weariness. It is not excited by form or feature, but rather, by a happy perversion of perception, embues all things with imaginary beauty. It watches over our helpless infancy, with the ceaseless benignity of a guardian angel; anticipates every childish wish, humours every wayward fancy, soothes every transient sorrow, sings our sweet lullaby to rest, and cradles us on its warm & throbbing breast; and when pain and sickness prey upon the fragile form, what medicine is there like a mother's kisses? And when launched in the wide ocean of a tempestuous world, what eye gazes on our adventurous voyage with half the eagerness of maternal fondness, amid the sad, yet not unpleasant contest, of hopes, and fears, and deep anxieties?

Yet it is not prosperity, with her smiles and beauty, that tries the purity and fervour of a mother's love; it is in the dark and dreary precincts of adversity, amid the cold frowns of an unfeeling world, poverty and despair, in sickness and sorrow, that it shines with a brightness beyond mortality, and stifling the secret agonies of its own bosom, strives but to pour balm and consolation on the wounded sufferer.

The love of a father may be as deep and sincere, yet it is calmer, and perhaps more calculating, and more fully directed in the great period and ends of life; it cannot descend to those minutiae of affection, those watchful cares for the minor comforts and gratifications of existence, which a mother, from the finer sensibility of her nature, can more readily and duly appreciate. The pages of history abound with the records of maternal love, in every age and clime, and every rank of life; but it is a lesson of never-ending presence, which the heart can feel and acknowledge, and needs not example to teach it how to venerate.

Can there be a being so vile and odious, so dead to nature's impulse, who in return for such constant care and unvarying kindness, can willingly or heedlessly wound the heart that cherished him, and forsake the lonely one, who nursed and sheltered him; who can madly sever the sweetest bonds of human union, and bring down the grey hairs of his parents with sorrow to the grave, who can leave them in their old age to solitude and poverty, while he wanders in the pride of undeserved prosperity? If there be, why let them abjure the name of man, and herd with the beasts that perish, or let them feel to distraction, that worst of human miseries,

"How much sharper than a serpent's tooth it is To have a thankless child!"

## THE INTELLIGENCER.

SPEAKING THE TRUTH IN LOVE.—PAUL.

GARDINER, FRIDAY, OCTOBER 26.

RELIGION IN EUROPE. A statement has recently been published in France, said to be compiled from official documents, concerning the religious belief of the people in Europe, by which it appears that there are on that continent, 112,878,728 Roman Catholics, 46,352,000 Protestants—divided among the Church of England, Lutherans, Calvinists, Methodists, Presbyterians and many other sects,—41,000,000 belonging to the Greek Church, 1,840,000 Mahometans and 51,000 Jews.

LOOK OUT FOR THE RUFFIANS!—We deem it our duty this week to put our fellow citizens on their guard against a gang of desperate and unprincipled ruffians—chiefly foreigners—who are now prowling about the country, robbing people of their property, their good name, and, in short, about every thing that can make life comfortable and happy. We have received, since our last paper went to press, a description of their persons &c. in an article in the New York Enquirer, which we cheerfully copy below, in order that our readers may be able to ascertain who they are and how to avoid them. It appears that at the time the following article was written, three of the ruffians were in the city of New York. Whether they possess the power of ubiquity or not, we shall not take it upon ourselves to say,—but we have it upon authority which we cannot deny, that they have made their way “down east,” and are now in the state of Maine!—Indeed we stepped into a store in this vicinity no longer ago than day before yesterday (and these ruffians we believe generally loiter about stores, waiting for an opportunity to follow people home and practice their mischief) for the purpose of purchasing something to protect our body from the approaching coldness of winter; when turning our eyes towards the farther end of the store room,—what should we see but those three fellows described in the article below! with whom was a fourth desperado, who is not mentioned as having been in New York at all. His name we understand to be *Gin*. This fellow is a *Dutchman*, being a native of Holland, though some of the illegitimate members of this ancient family, have for some time past had a residence in the U. States. He is a very white-faced fellow, and smells offensively to most persons who approach him. He is very violent in his attacks, though he may not perhaps have the strength to hold out in the contest so long as his red-faced companion.

We took our stand at a safe distance from the gang, with a view to see how they treated others who had less reserve about approaching them. In a few moments a well dressed gentleman, who appeared as if he might be a member of “Good Society,” advanced and was introduced to the Frenchman. In a short time, as he was about to leave the store, B. slyly attached himself to his coat pocket & followed him home, where, as we afterwards learned, he got the family into difficulty, setting the gentleman on to fight his wife and committing other acts of mischief. In the mean time a number of other persons had gathered around the villains. Almost simultaneously the Irishman, the West-Indian, the Dutchman and the remaining Frenchman, commenced a general attack upon their visitors, by robbing them of their loose change. The contest had not lasted long when they succeeded in giving black eyes to some, in sending others out of the door reeling and staggering, or in throwing them flat on their backs, helpless, and more than half insensible. As we passed along the street, we saw one sitting tremulously in the mud, and with his neck stretched as near to the length of that of a crane as possible, vomiting up the nauseating poison which those ruffians had contrived to get down the throats of all who became intimate with them.

If those wretches do not leave the state,—as it is not probable they will,—before the next session of our Legislature, we do hope that some effectual measures will be taken by the civil authority, either to drive them out of the country or to prevent our citizens from coming in contact with them. They are doing great mischief in society. Already have they robbed many persons of their property, sent them into the streets, ragged, wretched and miserable, and mixed the fountain of happiness, in many a worthy family, with “woes of all dimensions.” And it is our opinion that a stop ought to be speedily put to their depredations.

Caution. A southern paper admonishes the public to be on their guard against two suspicious persons named *Brandy* and *Whiskey*, who are now prowling about the country maltreating and destroying a great number of people. It is said they mean to reside some time in this city. They have been pointed out to us in company with a third ruffian who calls his name *Rum*. *Whiskey* is a foreigner. He has lived several years in Scotland, and is well known in Ireland, where he passed himself off under the assumed name of *Farintosh* and *Polyean*. Since his emigration to this country, he resided a long while at *Monongahela*. He is now a regularly naturalized Citizen, and may be

met with at all hours of the day or night in the hotels and streets of New York. He is a mean-looking, yellow-faced fellow, who generally mixes himself up with persons of very opposite characters. We have seen him arm in arm with Messrs. *Sugar* and *Lemon*. When so supported, he always gets into hot water, and is very quarrelsome. All three of these go into the streets punching every body they meet, staggering some and knocking down others. No better evidence can be given of the effects of “evil communications,” than this, for *Sugar* and *Lemon*, when out of *Whiskey*'s influence, are very respectable and harmless people. *Sugar* is particularly sweet tempered, but when *Whiskey* gets hold of him all his sweetness melts away. The habits of *Whiskey* are all low, and though some of them keep up a secret intercourse with him, yet he is not publicly recognized by the members of “Good Society.” *Monieur Brandy*, on the other hand, is more genteel and may occasionally be encountered at the tables of persons of condition. He sat opposite to us yesterday, and behaved very becomingly, probably because the company took scarcely any notice of him. His complexion is ruddy and high-colored, and his general manner spirited and agreeable. In matters of taste, he is remarkable for smartness and piquancy. *Brandy* is a Frenchman by birth, and belongs to the ancient family of *De Cogniac*. It is to be lamented that a person with such gentlemanly capacities, should ever mingle with people of such bad odour, as *Whiskey* and *Rum*.—This *Rum* is a decided Ruffian. His very looks condemn him. His face is of a dark sallow hue, and from the unpleasant effluvia which proceed from him, we suspect he is sadly unclean in his habits, and has an antipathy to water, and yet he is a monstrous coxcomb, and is always admiring his own appearance in a glass. Fortunately he seldom intrudes himself into the company of *gens comme il faut*. He delights to linger about pot-houses and ship-yards and to blow it out with daily laborers and sailors. It is shrewdly conjectured that he is fond of drink, for he may be generally met with about “grog time.” *Rum* is manifestly of West India origin. The principal seat of the family is in the plantations of *Jamaica*, although some of the illegitimate branches have resided for several years in New-England, where their influence is most unfavorable to the proverbial “steady habits” of the country. The individual who is now in New York, is from the West Indies. He is called by those who know him, “Old Jamaica” to distinguish him from his “New-England” Kinsman.

From these descriptions our readers may be able to discover and avoid these suspicious characters. All connexion with them is disreputable and great injury to health, purse and fame, must attend the slightest intimacy.

FEMALE EDUCATION. It is said to have been a remark of Bonaparte, one of the most sagacious of modern observers, that “there never was a great man whose mother was not a woman of superior qualities.” We doubt whether facts will in all cases support this statement; still we believe that it is generally true. The foundation of the intellectual as well as the moral character is laid in the nursery, and that almost always by the mother. The first and earliest impressions are always the most influential and lasting, and those impressions depend upon female discipline. How important then is it, that mothers should realize the solemn and all important responsibility that rests upon them! and how important also, that girls, by a course of virtuous instruction, should be qualified and prepared for the faithful discharge of that duty, as mothers, on which depend the future character of the rising generations, the glory of our country and the hopes of religion!

THE GOVERNOR'S PROCLAMATION. It gives us pleasure to be able this week to present our readers with Gov. LINCOLN'S Proclamation for Thanksgiving. We must confess that we have waited with a considerable interest to see whether the contempt, with which certain orthodox ministers treated his Proclamation for a Fast last April, would cause the Governor to abandon the liberal and independent spirit manifested in that Proclamation, and induce him to write one for the approaching Thanksgiving more in accordance with their views and feelings, or whether he would “maintain his integrity,” and show them and the public that he was not the man to be driven from his course by the insults of a few bigoted ecclesiastics. We are happy to find however, that in this proclamation, he has furnished new proof of his independence, and of his unyielding regard to principle. There is nothing like what is called *orthodoxy* in it. It is decidedly liberal from beginning to end. It contains some sentiments to which the orthodox will never subscribe, and some recommendations they will never regard. His saying, that God has given man a Revelation and endowed him with reason by which he may comprehend its spirit, and this without the aid of any supernatural means—will, we suspect, not be very well relished by those who are forever drawing a veil of mystery about the scriptures and declaiming against the use of reason as the means of enabling us to ascertain their meaning. Nor will they consent that “Jesus Christ” is merely “God's divine herald”—not one of the persons in the Trinity; or thank the Governor for assuring the people, that “our Constitutions of Government secure freedom of conscience, and keep open all the avenues of truth to every citizen.”

But his recommendation for them to “worship God by liberality of sentiment,” is worse than all the rest! *Liberality of sentiment* are, with them, but another name for *infidelity*; and

shall the Chief Magistrate of the state dare to advise them to worship God by imbibing infidel sentiments? Who can blame them if they refuse to read from their pulpits a Proclamation that contains such a recommendation as this! The Gov. seems to make the “worship of God” consist in “liberal sentiments, open-handed beneficence”—in short by “going and doing good, as the good Samaritan did.” Those who make religion consist in something of a mysterious nature, different from benevolent principles and good actions, will not like the last sentence of the Proclamation.

On the whole we consider this Proclamation better than the last, and doubt not it will have as extensive a circulation and receive as much praise throughout the United States as the former one did; but whether it will be any more generally read by our limbo-priests here at home, time must show. Certain we are, that, for the reasons they refused to read the Fast Proclamation, they must refuse, still more promptly to read this. If they do so refuse, they will but injure themselves yet more;—if they do not, they will have acknowledged the error of their conduct last spring.

We learn that a splendid edition of this Proclamation, printed on satin, will soon be published.

DEDICATION IN AUGUSTA. At the late dedication of *Bethlehem Church* in Augusta, we understand, six persons were present, whose ages added together, amount to four hundred and fifty six years, all of whom for many years have been professors of our holy religion.

It will we trust prove a cheering and encouraging example to the middle aged and the young, to behold those, who enfeebled by age, grown venerable by years, highly respected and esteemed for their exemplary deportment, and their usefulness through a long life, and especially those who belong to a former generation, now leading the way, with faultless steps, into a new and beautiful church, and there uniting in the solemn and religious consecration to the worship of the Most High GOD, to the Supreme and everlasting FATHER and FRIEND of man, to that beneficent Being, who watches over, supports and provides for all his children, and who never fails to reward all who worship Him in sincerity and truth.

This church, it gives us pleasure to be able to state, has been erected for the promotion of liberal christianity—of rational, enlightened and encouraging views of the gospel of Jesus Christ, and long may it stand as a bond of union and peace among those who may enter its consecrated walls for religious instruction and praise.

We understand that the amount of sales of the pews will exceed the whole expense of building the house by about two thousand dollars.

The Dedicatory Sermon by Rev. Mr. Lamson, is spoken of as a masterly production, containing a manly and triumphant defence of his views against the charges brought against them by calvinists and others. We learn that a copy of it has been requested for the press, and that it is expected the request will be granted.

SUPPRESSION OF INTemperance. There has been we understand within a few days past a man in this vicinity by the name of Edwards—Rev. Justin Edwards, we believe from Andover, (Mass.)—the same that figured pretty largely in Doct. Beecher's late New Lebanon Convention that was got up for the regulation of revivals, &c.—soliciting money to fill the treasury of a “Society for the suppression of intemperance.” [drunkenness.] the head quarters of which is in, or near Boston. Now no one can be more in favor of any thing that can serve to put a stop to drunkenness than we are; but we like to have our fellow citizens act understandingly upon every subject, and therefore deem it a duty to state what we understand to be facts in relation to the character and design of this Society.

Already the reader has probably cast in his mind for a reason why this society should want money in order that they may suppress drunkenness? How is money to secure this desirable object? Are young men to be hired not to drink ardent spirits? No. Are drunkards to be hired to leave off drinking? No. Are retailers to be hired not to sell rum, &c.? No. What then is to be done with the money? Why \$20,000 are wanted as a sort of “missionary pap,” to hire and support as many worn out or rejected orthodox ministers as can be obtained for that amount (and there are enough who crave the “pap”) to go out into various parts of the country and preach against intemperance, and in favor of orthodoxy—to get up as many new societies as possible, and obtain a call for the wished for settlement. The idea of suppressing intemperance we believe is a mere cloak to conceal sectarian purposes. It is true money will be taken very graciously from any person, be he orthodox or heretic, but let it be remembered no one has a right to say how that money shall be expended, or what ministers it shall go to support, but such as are orthodox in their faith. The

Society was hatched in Park street Church, and this fact is enough to convince any one that there can be no liberality in it. If a Unitarian or a Universalist gives money to Mr. E. will he be admitted as a member of the Society and to vote in its concerns? Oh, no! He may give his money, but the orthodox must enjoy all the benefits of it.

There are a great many calvinistic ministers now in the country who are generally paid for their labors by their parishes;—what if they should be disposed once in a while to preach against intemperance?—Would it not do as much good as it would to employ a few others, unprovided for, to do what belongs to every minister of the gospel? Why this would not get up revivals—it would not make new proselytes or add new societies to the cause of orthodoxy. Alas! how much deception is practised in the world under the garb of a pretended concern for the welfare of others.

REV. MENZIES RAYNER, formerly Rector of the Episcopal Church in Hartford, Conn. has accepted the call of the Universalist Society in that city. His talents and acquirements will do honor to the cause he has embraced.

The three following notices should have appeared in this paper some time since, but have been deferred for want of room.

Hudson River Association. The Hudson River Association of Universalists, convened in Prince street Church in the city of New York, on the 13th of Sept. last. Rev. Hosea Ballou of Boston was chosen Moderator, and Rev. S. R. Smith Clerk. The second Universalist Society in New York city was received into the fellowship of the Association. Five public discourses were delivered, one by each of the following ministers: Rev. L. Willis, D. Skinner, T. F. King, S. R. Smith, and H. Ballou. Several complaints were presented to the Council against Rev. Abner Kneeland,—one alleging, that he left the Society in Prince Street, and withdrew his public services in a way to injure the Society and in violation of his contract with it, and the other, that he had given people reason to conclude that he did not believe in the divine authenticity of the christian scriptures. The Convention voted that the first complaint was supported. But, strange to tell, instead of requiring of him an acknowledgment, he was allowed to write whatever he pleased to justify himself, with the privilege of having it published with the minutes! Br. Pickering, of the Providence Telescope, thinks this is a novel and improper method of proceeding, and our opinion does not differ much from his. After due labor on the second specification, Mr. Kneeland made a concession satisfactory to the Association,—stating that he deeply regretted if he had given any occasion to think he denied the truth of christianity, saying that he never intended to be so understood, and affirming most solemnly and sincerely, that he “does firmly believe in the truth and divine authenticity of the Old and New Testaments.” &c. The Circular was written by Mr. Ballou, and we regret that we have not room for it in our columns. The Association adjourned to meet in Troy on the 2d Wednesday and Thursday in Sept. 1828.

CHENANGO ASSOCIATION. The Chenango Association of Universalists met in Brooklyn, Susquehanna Co. Pennsylvania, on the 30th of August last. Rev. Job Potter was chosen Moderator, and Rev. S. Adams and Rev. S. Finch, Clerks. The Council consisted of eleven ministers and seventeen lay delegates. Three new societies were admitted into the fellowship of the Association and one candidate, J. B. Thomson, received ordination. Five sermons were preached; one by Rev. J. S. Flagler, one by Rev. L. S. Everett, one by Rev. S. Adams, one by Rev. H. C. Hickox and one by Rev. S. Potter. A committee was appointed to meet other delegates in Auburn to take into consideration the expediency of forming a new convention. The Circular Letter was written by Rev. Mr. Finch and contains information truly encouraging. The cords of our Zion are lengthened and her stakes strengthened in every direction.

OLD COLONY ASSOCIATION OF UNIVERSALISTS. A new Association by this name has been recently organized in Plymouth County, Mass. The first meeting was held in Hanover on the 4th of last month. It was organized by choosing Rev. H. Ballou of Boston, Moderator, and Rev. Calvin Gardner of Duxbury, clerk. Two sermons were delivered on the occasion—one by Rev. Mr. Ballou and one by Rev. Paul Dean. Eight ministering brethren were present, viz:—Rev. Messrs. Ballou, Dean and Whitcomb of Boston, Ballou 2d of Roxbury, Flagg of Dana, Whitmore of Cambridge, Gardner of Duxbury and Whitmore of Scituate. The Circular Letter written by Br. Gardner gives us a very encouraging account of the progress of religious truth in that ancient Colony. We regret that we have not room for it in our columns.

Dr. WARE. It appears, we think, by quotations in the last Christian Register, that Dr. Ware believes in future punishment, but holds that it is inflicted by a merciful Father for the purpose of reforming the offenders, and that when this object is effected, the punishment will end. We believe that this is the general opinion among Unitarians;—we know it is that of many Universalists.

## ORIGINAL COMMUNICATION.

[For the Christian Intelligencer.]  
The “Lake of Fire,” & “Second Death” explained.

BR. DREW, I noticed a request in the Intelligencer of Aug. 31st soliciting an explanation of the “lake of fire and brimstone,” and “the second death,” mentioned in the 20th and 21st chapter of Revelation, by “an Inquirer after Truth.” As the wished for explanation was left to the correspondents of the Intelligencer, I expected to have seen it before now; but as no one has yet appeared, I take the liberty to offer the following:

The book of Revelation, from the 4th chapter to the end of the book, contains an account of a great and wonderful account of a great vision had by St. John, representing by similitudes—and all visions were figurative representations.—1st. God sitting on the throne of his holiness, &c.; 2d. The first coming of Christ, his death and resurrection and the progress of his Gospel up to his second or spiritual coming; and 3d. His second coming, his reign and the movement of things in his kingdom, which is the moral world or the minds or spirits of men in all nations, up to the period “when he shall have subdued all things unto himself.” Having made this fair, and I believe just statement of the character of the book of Revelation, it will be perceived that all those wonderful things mentioned therein were prophetic of what should come to pass in the moral world, or kingdom of Christ, in his reign over all nations.

Let us now proceed to ascertain what is to be understood by the “Lake of fire and brimstone.” I think that it will be conceded in the outset, that there can be no more just or satisfactory method of ascertaining what the figures before us represent, than by turning to the other passages of scripture which have employed and explained them. What then is fire a figure in the kingdom of Christ? Answer:—The word of God and the work of God in punishing or chastising men to reform them. See Jer. xviii. 29. “Is not my word like as a fire?” saith the Lord. See also Habak. ii. 13, 14. “Behold it is not of the Lord of hosts, that the people shall labor in the very fire?” For the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea.” Scriptures which establish this point are so numerous that I presume further quotations are unnecessary here. This is that “fire” which Jesus “came to send on the earth.”—Luke xii. 49.—viz. that elementary principle of his religion which purifies and refines the children of men from the dross and corruptions of sin, and prepares them for “house not made with hands, eternal in the heavens.”

With regard to the word “brimstone,” there are many passages in the Old Testament which contain this word, and evidently use it figuratively. But I do not know of many passages which explain its figurative sense; one however will be sufficient to give us a clue to the rest. Isa. xxx. 33. “For tophet is ordained of old; for the king it is prepared, (meaning the king of Assyria) he hath made it deep and large; the breath of the Lord, like a steam of brimstone doth kindle it.” Now consider this ancient tophet, or valley of Hinnom near Jerusalem, where was kept a perpetual fire to consume the filth which was carried out of the city—which afterwards was called *Gehenna*, and is, in our New Testament rendered *hell* in Matt. v. 29, 30, and Mark ix. 43—47, &c. and was used figuratively by our Lord to represent the burning testimony of “the word” which is like as a fire, which torments or puts to pain those who reject the word, that is like the burning of a perpetual fire in tophet to be deep and large, containing much fuel and fire to burn it, as a figure of the deep pile of iniquity and sin in all Christ's kingdom, or in all nations of men; consider that Jesus “came to send fire on the earth,” to consume and destroy the deep and large pile; and that now, his spiritual reign, the fire of God's word is already burning up sin and iniquity;—consider farther, that the moving of the spirit of God, which is called his “breath,” like a “stream of brimstone,” kindles the fire of his word and gives effect to his work in punishing and correcting men, so that it continues its burning with fervent heat. If you consider these things thus, you have a view of that furnace, which is figuratively called “the lake of fire and brimstone,” which is “the Lord's fire that is in Zion, and his furnace in Jerusalem.”—Isa. xxxi. 9. This is that furnace of fire which our Lord said the wicked should be cast into, Matt. xiii. 50.

It is said (Rev. xxi. 8.) that “the lake of fire and brimstone is the second death.” It will be well for “An Inquirer after Truth,” and for all others who read these remarks, to bear in mind that if there is a second death there must have been a first death;—and that between those two deaths there is enough common to both to authorize the taking of the same name and the using of one in connexion with the other. But as the book of Revelation does not represent things in the material or physical world, but merely uses things in the material world as figures to represent the changes or revolutions in the moral world, I apprehend that temporal death is neither the first nor the second; but that the Revelator had a view of both in the moral world. If I am right in this, it is easy to understand the nature of both deaths; for it will be acknowledged by all christians that there are two moral deaths. The first, a death to righteousness; the second, a death to sin. And I apprehend that a death to sin is the “second” death. Inasmuch as by our connexion with the first Adam we

all became dead to righteousness and alive to sin—so we all died unto sin by our connection with Christ the "second" Adam, even before we came into being; and in the process of the reign of righteousness, the reign of Christ, we shall all actually die to sin. And whereas the first death was the death of righteousness in us, which produced a life of sin; the second death is the death of sin in us, which produces a life of righteousness, by the obedience of the second Adam.

All this is plainly declared by Paul in his epistle to the Romans v. 19, 21. "For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous. That as sin hath reigned unto death, even so might grace reign, through righteousness, unto eternal life by Jesus Christ our Lord." Many more scriptures might be quoted, & many more sound arguments used, to support this point. But I fear I shall occupy too much room. It cannot be hard to understand (if the reader believes that what I have advanced is scripture,) how the word of God and his chastisements are like fire; and how the movements of his spirit on the minds of men, cause his word and chastisements to operate so as to purify men from sin, as fire and brimstone would purify metals by consuming their dross and corruptions; and how these movements or operations are like a great lake of fire; and how it causes the "second death," or death of sin in all who submit to God, so that they are "not hurt" of it, (Rev. ii. 1.) You may also see how properly it is said, that those who live wickedly shall have their part in it. Inasmuch as these movements of God against iniquity, continuing at all times and all places under the reign of Christ, to check and reprove all men for their sins, either by outward chastenings or the inward operations of his spirit, so it is with great propriety said in Rev. xxi. 8, "But the fearful and the unbelieving &c. and all liars shall have their part in the lake which burns with fire and brimstone, which is the second death." It will destroy their pollutions, by which they will die unto sin and be made alive to the righteousness of Christ.

Let it be further considered that "fire and brimstone" are used to purify and render white, things which it would be difficult to render white by any other means; and it will be perceived, that they are used to represent the cleansing and whitening operations of God upon the souls of men. I could further serve, that the scriptures in general countenance this explanation of "fire and brimstone." See Mal. iii. 2. "For he (Christ) is like a refiner's fire, and like fuller's soap." Chap. iv. 1. "For behold the day cometh that shall burn as an oven." Jer. xx. 3. "But his word was in my heart as a burning fire." In Job xviii. 15, it is said of the wicked, "Brimstone shall be scattered upon his habitation." Ps. xi. 6. "Upon the wicked he shall reign snares, fire and brimstone." Ezekiel, xxxviii. 22, 23. "And I will rain upon him, and upon his bands, and upon the many people that are with him, an overflowing rain, and great hail stones, fire and brimstone. Thus will I magnify myself, and sanctify myself, and I will be known in the eyes of many nations, and they shall know that I am the Lord." And the apostle saith 1 Cor. iii. 13—15. "Every man's work shall be made manifest for the day shall declare it (i. e. the Gospel day,) because it shall be revealed by fire, and the fire shall try every man's work of what sort it is. If any man's work abide, which he hath built thereupon, he shall receive a reward. If any man's work shall be burnt, he shall suffer loss, but he himself shall be saved, yet so as by fire."

I think I have now candidly shown that the operations of God on the souls of men in all creation, is represented by "a lake of fire and brimstone;" and that this is the very work that produces "the second death," or the death of sin, and of course the salvation of man. It may further be noticed, as a confirmation of the explanation above given, that immediately after it is said—(Rev. xv. 15.) "And whosoever was not found written in the book of life, was cast into the lake of fire."—"The book of life" is figurative, signifying that a book which is kept for the record of names, represents the Record of God. (1 John v. 1.) "and this is the record, that God hath given to us eternal life, and this life is in his son." Those who believe this true record, enter into it through faith, and are in the record of God or book of life; but in all the reign of Jesus, those who do not believe, are cast into or have to feel the operations of God represented by "the lake of fire," until they are purified.—It is immediately afterwards, I say, declared, as in Rev. xxi. 3—5, that "there shall be no more sorrow, tears, crying, pain nor death." Of course the second death will then be ended, as well as the first. And the reason is given why it shall be so—viz. because "he that sat upon the throne said, Behold, I make all things new."

I soberly believe that if this subject was duly and universally understood, there would be a change in the manner of two classes of people, when speaking on the subject: First, sober christians, and sincere preachers would never again describe a great and awful pit in the eternal world, burning with literal fire and brimstone, which it is said our good Creator has prepared for the very purpose of tormenting people in to all eternity—an idea which does not agree with the nature of God, nor with the testimony of the holy scriptures, nor with sound reason. And to suppose eternal misery to be the second death, contradicts itself; because if the soul lives

eternally, although in misery, what propriety is there in calling that a death?—especially as the soul was as dead in sin before the body died as it would be afterwards. Secondly, if this subject was understood, we should hear no more scoffs and sneers about a hell of fire and brimstone; for every man would realize his need of the purifying operations of God, which are represented by these figures. And O, that Christendom, with myself, may seek to know the operations of God to our purification and salvation, and to his honor and glory. S. HUTCHINSON.

### THE CHRONICLE.

Be it our weekly task,  
To note the passing tidings of the times.

GARDINER, FRIDAY, OCTOBER 26, 1827.

**THE LATE MILITARY REVIEWS.** It is known, we believe to most of our readers, that Gov. LINCOLN, as Commander in Chief, accompanied by his aid-de-camp, Col. WILLIAMS and Adjutant Gen. COY, has recently reviewed and inspected a part of the militia of this State. We understand that he commenced his review at Belfast in the 3d division commanded by Maj. Gen. Hodson, reviewing and inspecting a regiment at that place, Bucksport, Hampden, Bangor and Corinth. From thence he proceeded through the interior of Penobscot to the 8th division commanded by Maj. Gen. Locke, where he reviewed and inspected a regiment at Athens, one at Norridgewock, one at Anson, and three regiments at Farmington, composing the 2d brigade commanded by Brig. Gen. Russell. From thence he proceeded on to the county of Oxford, where he reviewed in the 6th division, three regiments, one at Canton, one at Paris, and one at Turner.

We also learn that the troops generally exceeded the highest expectations of the Commander in Chief, and that the cavalry and artillery particularly distinguished themselves in their equipments and discipline, as did many of the Light Infantry companies.

In passing through the country, the Commander in Chief was, we are informed, everywhere received with a cordial and affectionate welcome, and with demonstrations of the highest respect and esteem. In his interviews with the officers, soldiers and citizens generally, we believe he has left an impression that will not soon be effaced, and which will give him an increased claim to their confidence and respect. His remarks to the troops on every occasion, are said to have been very happy and appropriate, and such as would do credit to the first statesmen in our country. They were based upon the principles which actuated and governed the fathers of our republics, exhorting them ever to keep in mind those principles, and to hold the connexion existing between a well organized militia, and the right of suffrage as equally important and inseparable.

It must be admitted on all hands, that this State, peculiarly situated as it is, having three frontiers with a large extent of territory, should keep up a well organized and disciplined militia to maintain and defend our rights, when assailed by a foreign power, as we believe them to be even at the present moment, in the attempts of the British Government to exercise jurisdiction over a territory clearly our own, as defined by the treaty of 1783. The period we believe to have arrived when it is necessary that our north-eastern boundary should be definitely settled; and we look with confidence to the Executive of this State and of the United States, to guard our rights against the unwarrantable claims of a foreign power.

**"PRIDE, PREJUDICE AND SECTARISM."** In order that our readers may see to what extremes sectarian pride and prejudice will sometimes carry people, we present them with the following statement of facts, which has been handed us by a gentleman who cannot, we believe, be deceived as to the truth of the statement.

At the review in Bangor, on Saturday, Sept. 22d, the chaplain of the regiment being absent, the Rev. Mr. Pomeroy, the Calvinistic minister in that town, was requested to officiate; but he refused without assigning any reason for so doing. The Gov. being present at the review, the Col. of the regiment was particularly desirous to procure a chaplain for the occasion, and accordingly, on the refusal of Mr. P. to officiate, extended an invitation to Prof. Smith, of the Calvinistic Institution in Bangor. He also refused without assigning any reason. It might be supposed, that on an occasion like that, under existing circumstances, either of those ministers, having a regard for the reputation of the town and especially for the Commander in Chief who had honored it by his visit, would cheerfully have accepted the invitation to officiate as chaplain, if it were in their power, or if it were not, that they would politely have returned some satisfactory reason for declining. Such a course could have done them no harm, and might have appeared creditable to them; on the score of common courtesy. But no; they would not, either of them, comply with the invitation, refusing, as is generally believed, in order that they might show the Gov. how much they despised him on account of his religious opinions.

But the worst is not told. After attending the Unitarian meeting in the forenoon of the following day, (Sunday,) the Gov. willing to set an example of liberality, was pleased in the afternoon to attend Mr. Pomeroy's meeting, with his suite, together with the division staff, notwithstanding it had been previously hinted—as it seems to have been understood by some at least,—that if he went there he would be insulted. The prediction proved true. In the language of our informant, "a sermon was preached by this same Prof. Smith, Pomeroy\* being present in the desk, most grossly insulting the Governor and attacking his religious faith in a wanton and unprincipled manner!"

Such are the fruits of "pride prejudice & sectarianism." Do the good people of Bangor approve of such treatment towards the worthy Governor of our State! Do they think such conduct will prove any advantage to the Theological Institution in that town? We believe not.

\* This Pomeroy refused to read the Governor's Proclamation.

### STATE OF MAINE.

BY THE GOVERNOR OF THE STATE OF MAINE.  
**A PROCLAMATION.**  
For a day of Public Thanksgiving & Praise.

With the advice of the Council, I appoint THURSDAY THE TWENTY NINTH DAY OF NOVEMBER next, as a day of Thanksgiving and Praise.

Let us, on that day, praise and thank God that he has made a Revelation to man, inspired him with an understanding by which to comprehend his spirit, giving him the power of self-determination for his execution, and bestowed the best enjoyments in this life and the hope of felicity in the next on those who imitate the purity and charity of his divine herald, Jesus Christ.

May we piously rejoice in the wisdom of our Constitutions of Government which secure freedom of conscience, and keep open all the avenues of truth to every citizen.

Sensible of the benefits flowing from the moral government and physical principles of the Universe, may we avoid insulating the goodness of its Author by any vice; and while grateful for every blessing, may we meet the ills of life with that courage which shall prove our consciousness of the supreme wisdom and infinite perfection of the system to which we belong.

I recommend to the citizens of this State, in addition to religious exercises, to worship God by liberality of sentiment and by open-handed beneficence—by instructing the ignorant, guiding the erring, and relieving the unfortunate—by aiding the poor and sick, going and doing good as the good Samaritan did, and teaching and practising the duty of kindness prescribed by a devout veneration of that Being who created every living thing and "saw that it was good."

ENOCH LINCOLN.

By the Governor:  
AMOS NICHOLS, Secretary of State.  
COUNCIL CHAMBER,  
Portland, Oct. 18, 1827.

The President of the United States on his return to the seat of Government, appears to have been treated with various manifestations of respectful attention, at New-York, Philadelphia and Baltimore. A committee of gentlemen, appointed by a numerous meeting at Baltimore, addressed a letter of invitation to Mr. Adams, whilst he was yet at New-York, requesting him in the most flattering terms to consent to remain in the city of Baltimore a few days, before his departure for Washington. The President, in his reply from Philadelphia, said he proposed to continue his journey on the 13th, and to pass the day in Baltimore on Monday. He adds—

"I can have no higher gratification than that of meeting you there, and those of my fellow-citizens at whose desire you have addressed to me this invitation, with all others who may incline to exchange with me a friendly salutation."

To that purpose I hope to devote the day of Monday next, and I avail myself of this opportunity to assure you, that if language is inadequate to express my sensibility to the favorable estimate you have made of my public services, your generous confidence can only be justified by the continued and entire devotion to the interests and welfare of our common country, of your friend and fellow-citizen.

JOHN QUINCY ADAMS.

The President, accompanied by the Secretary of the Navy, visited the Navy Yard of Philadelphia, when at that city. He was received by Com. Bainbridge with military honors, and visited the new line of battle ship, the *Pennsylvania*, which is stated to be one of the finest models in the world. The President passed high encomiums upon the construction. After leaving the navy yard he visited the Naval Asylum building on the Schuylkill.

The President arrived at Baltimore on the morning of the 14th, and took lodgings at the City Hotel. Having notice of the death of Col. Howard, he expressed his desire to attend his funeral, out of respect to his memory. He remained on Tuesday, to give an opportunity for all citizens to visit him. At dinner on that day, he gave, after a short address, one of those suitable and pertinent sentiments, which are characteristic of his mind. It is this—

*The living and the dead*—Charles Carroll of Carrollton, and John Eager Howard.  
Eve. Gaz.

**NEW-YORK LEGISLATURE.** One branch of this body, the Senate, during its present session, has passed a bill repealing a law which made travelling on the Sabbath a penal offence. It seems from the following extract from its Journal, that the clergymen of Albany look upon this repeal as an act of rebellion against the authority of the Church.

Bost. Courier.

Mr. Edgarton offered a resolution, that a committee of three members be appointed to inquire why some of the clergy of this city do not attend to open the house with prayer, as has been customary. Mr. Fish saw no necessity for the appointment of this committee. The clergy had been invited, and the house could not enforce their attendance. Mr. Granger was opposed to the resolution; it was legislating on a subject which could not

be enforced. If some of the clergy did not choose to attend the house, they could not be compelled, the only consequence would be, no cure, no pay. Mr. Pigott thought differently. He considered it their duty to attend, as much so as it was the duty of members to attend in their places, and he would amend the resolution by requiring the sergeant-at-arms to wait upon the reverend gentlemen in default, and request their attendance. Mr. Edgarton said he had been induced to offer the resolution, on account of rumours that some of the clergy refused to attend, because the Senate, as it was said, had abolished the Sabbath as an act of that house, rescinding a provision of law imposing a penalty for travelling on the Sabbath was represented. If this was the reason for their non-attendance it was desirable it should be known.

**MURDER.** One of those horrible deeds of cruelty which habitual intemperance prepares men to commit, was perpetrated at Westfield, on Saturday. Robert Bush, who married the daughter of a respectable citizen of W. became intemperate, and his wife was obliged to separate from him. On Saturday he came to the house where she lived with a musket. As he approached, a little girl saw him and told his wife: she attempted to retreat into the cellar, but as she was passing through the door to go down, he fired, and the whole charge passed through her arm into her body, and she lived but a short time. Bush made an unsuccessful attempt to destroy himself with laudanum, before he was committed to jail.—Journal.

A letter from New-Orleans of the 21st ult. states that the Fever had almost entirely subsided.

Mr. Carter, senior editor of the N.Y. Statesman, who has been occupied since his return from Europe in preparing his journal for publication, announces that his task is completed, and that the work will appear early in November.

**From Havana.**—Accounts from Havana to the 11th inst. have been received at Baltimore—the Mexican squadron had left Key West, and Com. Laborde's squadron was lying at Havana. Two Spanish brigades of war sailed from that port on the 9th, to convey several Guineamen through the Gulf.

**The Crops.**—The North Carolina Star, of the 27th ult. states that the cotton crops in that State, Virginia, South Carolina, and Georgia, will this year fall short of their usual quantity. The Southern Advocate, printed at Huntsville, Alabama, states that in north and south Alabama and Tennessee, and in Mississippi and Louisiana, the season has been so dry, that the crops will also be short.

Gov. LINCOLN, of Massachusetts, has recommended the 29th day of November next, to be observed as a day of Public Thanksgiving, Praise and Prayer, throughout that Commonwealth.

The Hon. John Forsyth, has been elected Governor of Georgia.

The General Assembly of Vermont, assembled on the 11th inst. and the next day Gov. Butler delivered a Speech to the Legislature.

### TO CORRESPONDENTS.

We have received within a week past original communications sufficient to fill more than twenty of our columns, most of which came to hand after the two outside, and the principal part of the inside pages of the paper were disposed of by the Editor. How then could we give all a place this week, especially as we had a large supply of previously received copy in our draw waiting for room?

We regret that we are not able to give our friend "Philomachus" a place in this days paper. He shall be accommodated in our next.

The notice of "A. B.'s" communication is necessarily postponed.

"An Elector" is informed, that we should cheerfully insert his communication, were it not that in so doing we should violate a pledge which we gave when the paper came into our hands, to take no part in controverted politics ourselves, nor to insert any articles upon electioneering subjects. Besides if we admitted his communication, we should soon have our hands full of articles from the friends of the "thousand and one" other candidates.

The notice which "A friend of truth" has taken of "A friend of decency," shall be inserted in our next week's paper. As it was directed to Gardiner, it did not come into the Editor's possession in season to enable us to comply with his request.

The Poetry sent us by "S." shall be attended to before long.

J. W. H. necessarily postponed.

Mr. Ballou's Reply to "L. A." is received, and shall appear next week.

"A. R." "Phocion," "Clement," "X," "Homo," &c. &c. are received.

### ERRATA.

On the fourth column of the first page of our last paper, 734 and 76th lines from the top for "Trains" read *Trains*.  
On page 166 second column, 41st line from the top, after the word "yet" read *not*.

### MARRIED.

In Portsmouth, by Rev. Edward Turner, Mr. Wm. Jackson to Miss Laviah Leach; Mr. E. H. Haley to Miss Abigail Standley. In Hallowell, J. P. Dumont, Esq. Attorney at Law, to Miss Louisa Perley.  
In Boston, by Rev. Hosea Ballou, Mr. Leonard Holmes, of Portsmouth, to Miss Fanny, daughter of Rev. Mr. Ballou.  
In Boston, by Rev. Mr. Ballou, Mr. Eli Forbes to Miss Sophia Sargent.

### DIED.

In Litchfield, Dianna Stevens, daughter of N. W. Stevens, aged 21.  
In Hebron, Caleb Bicknell, son of Mr. David B. aged 14.—Killed instantaneously on the 16th inst. by the falling of a tree, while ploughing in the field.  
In Watertown, Mass. on the 19th inst. Horatio Cook, youngest child of Rev. Russell Streeter, aged 2 years 11 months and 7 days. His death was occasioned by a pitcher of scalding water being accidentally discharged from the table on his head. A further notice of this death will appear in our next.

In Baltimore, Hon. JOHN E. HOWARD—a patriot of the Revolution, and at the time of his death the highest officer in rank in the Continental service excepting Lafayette. He was formerly governor of Maryland and once a candidate for the vice presidency of the U. S. on the ticket with Rufus King who was voted for as president. Col. H. was beloved and respected by all who knew him, and was looked upon as one of the principal men in the nation. The President of the United States attended his funeral.

In Winthrop, Sarah Wadsworth, only child of Azel and Eliza Perkins, aged 3 years.

She was young, and soft, and fair,  
No her sister's raptures are!  
Wherefore, then, should sorrow bow?  
See in with the scraps now.

In Portland, Rev. Edward Payson, D. D.

### MARINE JOURNAL.

#### PORT OF GARDINER.

THURSDAY, October 18.  
Arrived.  
Schrs. Commerce, Manning, Salem.  
FRIDAY, Oct. 19.  
"Macy, Perkins, Salem.  
Betsy & Polly, Baker, Providence.  
Relief, Rogers, do.  
SUNDAY, Oct. 21.  
"Hero, Kimball, Salem.  
Sloop Relief, Paulbrook, do.  
TUESDAY, October 23.  
"Return, Brewer, Salem.  
WEDNESDAY, October 24.  
Sailed.  
Brig Planter, Swanton, New-Orleans.  
Schrs. Betsy, Perry, Nantucket.  
Splendid, Gibbs, do.  
Worramontags, Wait, Dighton.  
Liberty, Perry, do.  
Experiment, do. do.  
Deborah, Swift, do.

### ANALYTICAL READER.

PUBLISHED BY S. C. STEVENS, Dover, N. H.—Price 25 cents single, \$2.40 per dozen. It is used in most of the Schools and Academies in that vicinity. After the first day of November, it is to be used in each public school in the town of Portsmouth, by order of the School Committee.

The following is a notice of the Analytical Reader, in the American Journal of Education, August 1827:

"The first Edition of this meritorious work was mentioned in our first volume, page 318.

The present Edition is rendered still more acceptable by revision, and by greater neatness of execution. The plan of this work is of so useful a character, that we hope teachers will avail themselves of a perusal of it, so as to conduct their Reading Lessons on the examples. We know of no course so well suited to make children thoroughly acquainted with the words of their own language; or to impart the advantages of correct, forcible, and appropriate expression."

From J. A. E. Foster, A. B. Preceptor of Gilmanton Academy.  
Gilmanton, Aug. 1, 1827.

Mr. S. C. Stevens, Sir,—Having for a short time used the Analytical Reader, I have formed a high opinion of its merits, as a school book. The selection of such pieces as are interesting to children, and favorable to morality, are furnished in proper places, and at the time when likely to be most deeply impressed on the mind; but its most valuable peculiarity I conceive to consist in calling into exercise, at the same recitation, the several faculties of the mind and thereby improving each in due proportion, and in awakening a variety of thoughts at the same time, interesting and essential to improvement.

Yours, respectfully, A. E. FOSTER.  
\*The Second Edition consisted of 4000 copies, and was published on the first day of January last, but a few hundred now remain of the edition. The rapid sale of two large editions in about one year and a half, speaks volumes in its praise.

School Committees, Teachers, &c., are respectfully requested to examine this work.

For sale by the dozen or single at the

GARDINER BOOK-STORE.

Gardiner, Oct. 26.

### W. F. C.

THE members of the WASHINGTON FIRE CLUB are hereby notified that a regular quarterly meeting will be held at the Tavern of Wm. PARTRIDGE, on Monday, November 5th next, at 7 o'clock, P. M.

GEORGE SHAW, Clerk.

Oct. 25, 1827.

### Notice.

THE Partnership heretofore existing under the firm of

R. GOULD & Co.

Is this day, by mutual consent, dissolved. All persons having demands against said firm are requested to exhibit the same for settlement—and all indebted to said firm are requested to make immediate payment to ROBERT GOULD, who is duly authorized to settle the same.

WILLIAM BRADSTREET.  
ROBERT GOULD.

Gardiner, Oct. 23, 1827. 43

### JUST RECEIVED,

AND for sale at this office, and by the Editor at August, a few copies of Hutchinson's APOLOGY FOR BELIEVING IN UNIVERSAL RECONCILIATION, &c. Price 62 1-2 cents bound, or 50 cents half bound. oct. 19

TAKEN ON EXECUTION, and for sale at Public Vendue, on Wednesday, the 14th day of November next, at two o'clock, P. M. at the house of Elisha M'Lehan, in Gardiner, all the right in equity of redemption which Harvey Gay has in the following described lots of land situated in Gardiner, viz. Lot No. 15, on S. Adams' plan of the Cobhouse tract, bounded east by Brunswick-street, south by Lot No. 18, west of Lot No. 16, northerly on Factory-street. Also, in Lot No. 16 on the same plan and bounded east by said Lot No. 15, north by said Factory-street, west by Lot No. 17, south by Lot No. 18, being the lot now occupied by said Gay.

JESSE JEWETT, Deputy Sheriff.

Sept. 20th, 1827. 38

### To-morrow

THE CUMBERLAND AND OXFORD CANAL LOTTERY, 17th CLASS, WILL BE DRAWN, IN PORTLAND.

Persons wishing to obtain either of the prizes presented in the scheme below, may do well to call at

P. SHELDON'S  
LOTTERY OFFICE, GARDINER.

### SCHEME.

4 Prizes of \$1000  
4 " " " 200  
8 " " " 100  
16 " " " 50  
40 " " " 20  
120 " " " 10  
1200 " " " 4  
Whole Tickets 4 dollars.—Quarters 1 dollar.  
Gardiner, October 19.

Wanted, an apprentice at this office.

Sept. 20th, 1827.

## POETRY.

[From the U. S. Gazette.]  
THE WIDOW.

"But now will comfort sorrow eat by bud,  
And chase the native beauty from his cheek,  
And he will look as hollow as a ghost;  
As dim and meagre as an angel's fit;  
And so he'll die."

She said she was alone within the world:—  
How could she but be sad!  
She whispered something of a lad,  
With eyes of blue, and light hair sweetly curled:—  
But the grave had the child!  
And yet his voice she heard,  
When at the lattice, calm and mild,  
The mother in the twilight saw the vine-leaves stirred.

"Mother," it seemed to say,  
"I love thee;  
When thou dost by the side of thy lone pillow pray,  
My spirit wails the words above thee:—  
Mother, I watch thee—  
I love thee."

Where was the husband of that widowed thing;  
That seraph's earthly sire?  
A soldier dures a soldier's fire;  
The murderous ball brought death upon its wing,  
Beneath a foreign sky.  
He fell in sunny Spain;  
The wife, in silence, saw him die,  
But the blue eyes of the fond boy gave drops like rain.

"Mother," the poor lad cried,  
"He's dying!  
We are close by thee, father—  
at thy bleeding side—  
Dost thou not hear thy Arthur crying?—  
Mother, his lids are closed—he's dying!"

It was a stormy time when the man fell;  
And the youth shrank and pined;  
Consumption's worm his pulse entwined—  
"Prepare his shroud," rung out the convent bell.  
Yet, through his pain he smiled,  
To sooth a parent's grief:—  
Sad soul! she could not be beguiled:  
She saw the bud must quit its guardian leaf!  
"Mother," he faintly said,  
"Come near me—  
Kiss me—and let me in my father's grave be laid—  
I've prayed for thee, and God will hear me—  
Mother, I'll come again and cheer thee!"

## MISCELLANEOUS.

## FIRE AT SEA.

Perhaps the most aggravating circumstances under which shipwreck can occur, are when it is occasioned by fire. It is then that death stares the mariner in the face in the most hideous form, while his means of counteracting the danger, or escaping from it, are more limited and ineffectual. Not many disasters of this nature have been so calamitous as the burning of a French East Indiaman, *The Prince*. She sailed from Port L'Orient, on the 19th of February, 1752, on a voyage outward bound. She suffered much in the passage from being driven on a sand bank. In June she was discovered to be on fire. While the captain hastened on deck, lieutenant de la Fond ordered some sails to be dipped into the sea, and the hatches to be covered with them, in order to prevent access of air. Every one was employed in procuring water; all the buckets were used, the pumps plied, and pipes introduced from them into the hold; but the rapid progress of the flames baffled every exertion to subdue them, and augmented the general consternation. The boatswain and three others took possession of the yawl and pushed off; but those on board still continued as active as ever. The master boldly went down into the hold, but the intense heat compelled him to return; and had not a quantity of water been dashed over him, he would have been severely scorched. In attempting to get the long boat out, it fell on the guns and could not be righted.

Consternation now seized on the crew; nothing but sighs and groans resounded through the vessel; and the animals on board, as if sensible of the impending danger, uttered the most dreadful cries. The chaplain who was now on the quarter deck, gave the people general absolution, still cheering them to renewed exertions; but "With fruitless toil the crew oppose the flame; No art can now the spreading mischief tame; Some chok'd and smother'd did expire lie; Burn with the ship, and on the waters fry; Some when the flames could be no more withstood, By wild despair directed, 'midst the flood Themselves in haste from the tall vessel threw, But from a dry to a liquid ruin flew. Sad choice of death! when those who shun the fire, Must to as fierce an element retire. Uncommon sufferings did these wretches wait, Both burnt and drown'd, they met a double fate."

Self-preservation now was the only object; each was occupied in throwing overboard whatever promised the least chance of escape; yards, spars, hen-coops, and everything to be met with, were seized in despair and thus employed. Some leaped into the sea, as the mildest death that awaited them; others more successful, swam to fragments of the wreck, while some crowded on the ropes and yards, hesitating which alternative of destruction to choose. A father was seen to snatch his son from the flames, and clasp him to his breast; then plunging into the waves, they perished in each other's embrace.

"What ghastly ruin then deformed the deep!  
Here glowing planks, and floating ribs of oak,  
Here smoking beams and masts in sunder broke."

The floating masts and yards were covered with men struggling with the watery element, many of whom now perished by balls discharged from the guns as heated by the fire forming thus a third means of destruction. M. de la Fond, who had hitherto borne the misfortune with the greatest fortitude, was now pierced with anguish to see that no further hope remained for preserving the ship or the lives of his fellow sufferers. Stripping off his clothes, he designed slipping down a yard, one of which dipped in the water, but it was so covered with miserable beings shrinking from death, that he tumbled over them and fell into the sea. There a drown-

ing soldier caught hold of him. Lieut. de la Fond made every exertion to disengage himself, but in vain; twice they plunged below the surface, but still the man held him until the agonies of death were passed, and he became loosened from his grasp. After clearing his way through the dead bodies, which covered the surface of the ocean, de la Fond seized on a yard, and afterwards gained a sprit-sail covered with people, but on which he was nevertheless permitted to take a place. He next got on the mainmast, which having been consumed below, fell overboard, and after killing some in its fall, afforded a temporary succour for others.

Eighty persons were now on the mainmast, including the chaplain, who by his discourse and example, taught the duty of resignation. Lieutenant de la Fond, seeing the worthy man quit his hold and drop into the sea, lifted him up. "Let me go," said he, "I am already half-drowned, and it is only protracting my sufferings." "No, my friend," said the lieutenant, "when my strength is exhausted, but not till then, we will perish together."

The flames still continued raging in the vessel, and the fire at last reached the magazine, when the most thundering explosion ensued; and nothing but pieces of flaming timber, projected aloft in the air, could be seen threatening to crush to atoms in their fall numbers of miserable beings, already struggling in the agonies of death. Lieutenant de la Fond, with the pilot and master, now escaped to the yawl; and as night approached, they providentially discovered a cask of brandy, about fifteen pounds of pork, a piece of scarlet cloth, about twenty yards of linen, a dozen of pipe staves, and a small piece of cordage. The scarlet cloth was substituted for a sail, an oar was erected for a mast, and a plank for a rudder. This equipment was made in the darkness of the night, and a great difficulty yet remained; for wanting charts and instruments, and being nearly two hundred leagues from the land, the party felt at a loss how to steer.

Both days and nights passed in miserable succession without land being seen, the party all the while exposed to the scorching heat of the sun by day, and the intense cold by night, suffering too from the extremities of hunger and of thirst.

When every thing seemed to predict a speedy termination to the suffering of this unfortunate crew, they discovered the distant land on the 3d of August. It would be difficult to describe the change which the prospect of deliverance created. Their strength was renovated, and they were roused to precautions, against being drifted away by the current. They reached the coast of Brazil, and entered Tresson bay. As soon as they reached the shore, they prostrated themselves on the ground, and in transports of joy rolled on the sand. They exhibited most frightful appearance; some were quite naked, others had only shirts in rags; and scarcely any thing human characterized any of them. When deliberating on the course they should follow, about fifty Portuguese of the settlement advanced, and seeing their wretched condition, pitied their misfortunes, and conducted them to their dwellings, where they were hospitably entertained.

The chief man of the place next came, and conducted lieutenant de la Fond and his companions to his house, where he charitably supplied them with linen shirts and trousers, and with a plentiful meal. Though sleep was almost as necessary as food, yet the survivors would not retire to rest, until they had returned thanks for their miraculous deliverance in the church, which was half a league distant.

They were afterwards conducted to Parabo, and thence to Pernambuco, where they embarked the 5th of October; they reached Lisbon, on the 17th of December, whence they procured a passing to Port L'Orient. Nearly three hundred persons perished in this dreadful catastrophe.

## THE PLAGUE IN GIBRALTAR.

From an interesting work entitled "Youth and Mankind of Cyril Thornton."

"Deep gloom hung on us all. Melancholy was the daily meeting at the mess; for we had only to recount the still advancing progress of the pestilence, or the name of some companion who since yesterday had fallen its victim. But worse than all was it, when called by duty to descend into the town, to see the streets desolate and deserted—to hear, as we passed the closed dwellings, the loud and terrible shrieks of some delirious sufferer within; and then the horn that gave the signal of the approach of the dead-cart, as it slowly moved onward in its dismal circuit. Never has its wild dissonance passed from my ear—never I believe shall it utterly pass away and be forgotten. Many of the Europeans on the first appearance of the fever had quitted the town, and taken up their residence at Algeiras or St. Roque, or gone on board of the ships in the bay. This, however, could not continue. The Spaniards formed a cordon a few miles distance from the fortress, in order to prevent any communication with the interior, and all avenue of escape from the danger was at once closed. The disease soon spread its havoc among the shipping and the deep daily yawned over a new accession of its victims. There was death alike upon the waters and the land. In the camp too, he was busy; and in the course of about three weeks we had lost five officers, and about one hundred men. Among the former were Major Warburton and Captain Spottiswoode, to whose company I was attached. Popham, too, was attacked but recovered. I was not coward enough to be prevented by my

fears from attending his sick bed, and the little that friendship could do to allay his sufferings was done. I mention this I confess, with something of pride, for the conflict within me was a severe one, and the struggle long. The pestilence which had hitherto despised the feeble efforts of man to obstruct its progress, was at length arrested by the hand of God. With no external or visible cause to produce a change in its character or consequences, when it was already raging in its fury, and even hope was wavering in the stoutest heart, a sudden relaxation of its power became apparent. From that hour its gripe was loosened; day after day its victims were diminished in numbers, and in a few weeks all traces of its former ravages were to be found only in the grave. Then, as if a vast and overwhelming pressure had been removed there was a sudden revulsion of our spirits, a rebounding of the heart so powerful and extraordinary, as to seem almost allied to madness. The lips on which no smile had been seen for months, now gave utterance to sounds of merriment, and downcast and heavy eyes were lighted up with more than their original gladness. Each individual felt as if he himself had been preserved from death by a miraculous interposition of Providence. Never at mess had I seen the wine cup filled so high, nor heard the wild revelry of light and jovial hearts echoed so loud and so long. Let us hope this was not all. Let us believe that in silence and retirement, there were knees bent in the humility of prayer, and that the sound of thanksgiving rose from many voices to that God by whose almighty arm they had been upheld and supported."

## "LONG YARNS."

Mrs—, upwards of 60 years old, and two young women in the same family, not two furlongs from our office, on the 10th inst. spun 28 skeins of woollen yarn, each skein containing 15 knots. Of this respectable day's work, Mrs—did 8 skeins, and the young women 10 skeins a piece.

In performing her task, (as a man of arithmetic assures us) the aged matron had to walk 43,200 steps, which on calculation are found to make about twelve and a half miles. Here then we have no small degree of industry in the feet, as well as the fingers—especially when it is considered that in spinning, a step is to be made at every third step, and that half the steps are taken backwards. Where, we ask, is the young man, who would undertake to travel twelve miles and a half in a day, one half the distance backwards, and stop on the way 14,400 times?

The young women, of course, had to travel a greater distance; but they are doubtless some 40 years younger than Mrs—, and find it a mere pastime,

"To trip it as they go,  
On the light fantastic toe."

At all events, we cannot do less than recommend them to the particular attention of those who are in pursuit of wives, as better calculated to make a man happy, than if they had spun a thousand miles of *Street Yarn*.—*Berk. Am.*

*Rubbing Cheese with Red Pepper preserves it against Mites.*—A letter from Samuel Wood to Thomas L. Winthrop, Esq. published in the Massachusetts Agricultural Repository, vol. iv. page 374, states that "red pepper, so called, is a complete antidote against flies impregnating cheese, so as to produce maggots. Take one and put it into a delicate piece of linen, moisten it with a little fresh butter, and rub your cheese frequently. It not only gives a very fine color to your cheese, but it is so pungent that no fly will touch it."

N. E. Farmer.

*Preservation of Grain, &c. from Mice.*—Mr. McDonald, of Scalpa in the Hebrides, having, some years ago, suffered considerably by mice, put at the bottom, near the centre and the top of each stack or mow, as it was raised, three or four stalks of wild mint, with the leaves on, and never after had any of his grain consumed. He then tried the same experiment with his cheese, and other articles kept in store and often injured by mice, and with equal effect, by laying a few leaves, green or dry, on the article to be preserved. From these results it must be inferred, mice have an antipathy to the smell of mint; if so, it may be worth experiment to scatter a few drops of oil of peppermint in pantries and places where they frequent, as the effect will probably be the same.

Mine's Journal.

## BOOKS, STATIONARY, AND PAPER HANGINGS,

CONSTANTLY FOR SALE BY

P. SHELTON,

AT THE GARDINER BOOKSTORE,

A COMPLETE assortment of SCHOOL and CLASSICAL BOOKS, wholesale and retail, at the lowest prices. Also, writing, letter, and wrapping paper, at the manufacturers' prices; and a complete assortment of ROOM PAPERS, from 20 cents, to 150 cents per roll. A great variety of Rodgers', and other fine Cutlery. QUILLS, by the M. very cheap. SLATES per dozen, do. Combs. Mathematical Instruments, Scales, &c. &c. comprising as complete an assortment of articles as can be found in any similar establishment, and at the lowest prices.  
Gardiner, January 5.

## STRAYED OR STOLEN,

On Friday, 5th inst. from the enclosure, of the Subscriber, a small, light red COW, 2 years old, both hind feet and belly white. Whoever will deliver said Cow to the Subscriber, or give information where she may be found, shall be suitably rewarded.  
JAMES ELWELL.  
October, 11, 1827.

## CHEAP ROOM PAPERS.

A NEW supply of low priced Room Papers, just received and for sale at the GARDINER BOOKSTORE.

## TO SCHOOL COMMITTEES AND TEACHERS.

## NEW AND VALUABLE CLASS BOOK.

JUST published and for sale by P. SHELTON, THE PRIMARY CLASS BOOK, a selection of easy lessons in reading, for the younger classes in common schools. By THOMAS J. LEE, compiler of "a Spelling-Book, containing the rudiments of the English Language."

## PREFACE.

"This little book, as the title imports, is designed to be used in common schools, immediately after or in connexion with the spelling book; and, accordingly, the lessons are such as may be interesting and instructive to children."

"A few of the most emphatic words are printed in italics. Some words which are often incorrectly pronounced, are marked with accents, according to a key placed at the beginning of the book, so as accurately to convey the sounds. In a few instances a different spelling is given at the bottom of the page for the same purpose. The paragraphs are broken into short portions and numbered, to render it more convenient for reading in classes."

"For a more particular character of the book the compiler refers to the work itself, being aware that the public will judge of a book according to their own opinion of its merits, and not by what the author says of it."

"Winthrop, Sept. 1827."  
This book is well printed, on new type and fine paper, sewed and bound with pasteboard and contains 180 pages 18mo. Price 25 cents single, 2 dolls. per dozen.

## —ALSO—

JUST published by DORR & HOWLAND of Worcester, and for sale by P. SHELTON.—The Third edition of the

COLUMBIAN CLASS-BOOK; consisting of Geographical, Historical and Biographical Extracts, compiled from authentic sources, and arranged on a plan different from any thing before offered to the public. Particularly designed for the use of schools. By A. T. Lowe, M. D.

RECOMMENDATION From the Rev. Leonard Woods, D. D. of the Theological Seminary, Andover.

"Dear Sir,—I have attentively examined the Columbian Class-Book, and am well satisfied that the plan is judicious and well executed, and that a school book, containing such a variety of useful information exhibited in so interesting a form, will be an addition to the advantages already enjoyed by American youth. Should you proceed to publish the book, as I hope you will, I should have no doubt of its gaining, in due time, an extensive patronage among the instructors and friends of the rising generation. With the sincerest wishes for your success in this effort to promote the education of our youth, I am, dear Sir, yours, very respectfully,

LEONARD WOODS.

"Andover, July 5, 1824.

"Dr. A. T. Lowe."  
The Columbian Class-Book is handsomely printed and well bound—contains 354 pages, 12mo., with plates, and is sold at the low price of 75 cents single and \$7.50 per doz.  
October 12 41

## ÆTNA INSURANCE COMPANY.

J. D. ROBINSON,

AGENT for the ÆTNA INSURANCE COMPANY, of Hartford, Connecticut, offers to insure

HOUSES, STORES, MILLS, FACTORIES, BARNS, and their contents, against loss or damage by

FIRE.

The rates of premium are as low as those of any other similar institution, and the adjusting and payment of LOSSES, as prompt and liberal.

For terms of Insurance, application may be made to the above AGENT, who is authorized to issue policies to applicants without delay.  
Gardiner, May 25, 1827. 41

## New Store.

THE Subscriber has taken the Store recently occupied by Mr. Harvey Gay on the corner nearly opposite the Stone Grist Mill, and offers for sale a good assortment of

W. I. ENGLISH AND AMERICAN GOODS AND GROCERIES,

Comprising as good an assortment of such articles as is usually found in similar stores, all of which will be sold on the most reasonable terms for cash, approved credit, wood, bark, and country produce generally.

CASH,

At a fair price will be paid for FLAXSEED.

WANTED by the subscriber, 500 cords of Hemlock Bark.

The subscriber also intends to keep constantly for sale a complete assortment of Sable, Hareskins and upper leather, Morocco, Lining, and Binding skins, Wool, &c. &c. GEORGE COOK.  
Gardiner, August 3.

## HORIZONTAL AND MOVEABLE

HAY PRESS.

THE Subscriber has now in successful operation his new constructed HAY PRESS; which by applying the strength of one man to a crank, will give a pressure sufficient to condense twenty-five pounds of Hay into the compass of one cubic foot.

The peculiar advantages of this Press over that of any other now in operation, consists in the following items, viz:—It is an entire machine, capable of being put in immediate operation, either in a common barn, or in the open field; thereby saving the expense of constructing a building particularly for the purpose of pressing Hay. It is built on wheels, and can be removed at pleasure with the power of four oxen to any place where it may be wanted; thereby saving the expense and wastage common in the repeated handling and moving of Hay in a loose state. It will, also, enable the farmer to press his own Hay, at his own barn, and at his most convenient leisure, and add all the additional value to the article which it is capable of for exportation.

This machine is simple in its construction and operation; not liable to get out of repair; and may be operated with by any common labourers. The box which receives the Hay is raised to a perpendicular position for filling and packing. When full, it is reduced to a horizontal position to receive the pressure which is applied by a piston, moved by a cog wheel and gearing.

This press has been examined when in operation by many gentlemen, who are considered as competent judges of its merits, and who have given it their decided approbation; but as it is presumed that no gentleman would wish to purchase without personal examination, the subscriber invites such as feel an interest in it, to call on him at Pittston, or Mr. CALVIN WING, of Gardiner, as it will be in constant operation in one, or the other of said towns.

M. B. BLISS.

## OLIVER'S CONVEYANCER.

JUST PUBLISHED,

AND FOR SALE AT THE GARDINER BOOKSTORE

PRACTICAL CONVEYANCING.

A SELECTION of FORMS of General Utility with notes interspersed. Second edition. By E. L. OLIVER, Jr.

June 8, 1827.

BOOK AND JOB PRINTING, EXECUTED in the neatest manner, and with despatch, at the *Intelligencer* Office.

## Good Articles FOR FAMILY USE.

JUST RECEIVED BY

M. BURNS,

A Quantity of

GOOD GENESSEE FLOUR

—ALSO—

GOOD WESTERN CHEESE

—LIKEWISE—

VINEGAR,

OF EXCELLENT QUALITY.

Genuine LEMON SIRUP and BRANDY

SHRUB.

A COMPLETE ASSORTMENT OF

ESSENCES,

In Vials, of from 1 to 4 oz.

SALT PORK, BEEF

AND FISH,

Of good quality, constantly for sale.

M. B. Has also just received, a new and complete assortment of

W. I. GOODS AND

Groceries,

ENGLISH & AMERICAN

GOODS,

CROCKERY

AND

Hard Ware, &c.

AND SO FORTH.

Comprising the usual variety—all of which will be sold cheap for CASH.

Fresh HOPS for sale as above.

6m Gardiner, August 3.

NEW BRICK PRESS.

THE Subscriber offers to the public his newly invented Press for the pressing of bricks which will be warranted to purchasers for a sufficient time to prove its utility.

One of these presses is now in operation in his yard, at Gardiner village, which may be seen at any time, as it is in constant operation. All brick-makers, who may wish to purchase, will do well to call and examine this Press for themselves, before they procure one elsewhere. Presses made at short notice, and delivered at any places on the seaboard, if requested. The construction of the Press is simple and moved by the foot, but as it is or may be warranted to the purchaser there is no particular need of a further description of it here. Price \$100 cash, if warranted, or \$90 if not warranted.

DAVID FLAGG, Jr.

August 31 41

E. H. LOMBARD,

AGENT TO THE

PROTECTION

INSURANCE COMPANY,

IS FULLY AUTHORIZED TO TAKE

MARINE RISKS.

FOREIGN and Coastwise. Rates of premium as low as in Boston or elsewhere. Policies issued without delay, upon application to said Agent at Hallowell.

April 9.

HOUSE AND LAND FOR SALE.

THE Subscriber wishes to sell the HOUSE, and land attached to it, now occupied by him, and situated near Gardiner village. The house is commodious, completely finished, and in good repair; the out-houses are convenient, and the barn is large and new.

The land, of which there are nearly twelve acres, is under good cultivation and completely fenced. The house is but about half a mile distant from the stone Church, and centre of the village, and commands a beautiful and extensive prospect, embracing the village, Kennebec river, &c. Much might be said of the advantages of the situation, but the proprietor prefers that any person desirous of purchasing a pleasant establishment, should examine and judge for himself.

The property will be sold at a great bargain, and a credit of ten or twenty years will be given if required.

JAMES BOWMAN.

Gardiner September 6, 1827. 56

THE PROTECTION

INSURANCE COMPANY,

OF HARTFORD, Connecticut, offers to insure

sure Houses, Stores, Mills, Factories, BARNs, and the contents of each, together with every other similar species of property.

AGAINST LOSS OR

DAMAGE BY FIRE.

The rates of premium offered, are as low as those of any other similar institution, and every man has now an opportunity, for a trifling sum, to protect himself against the ravages of this destructive element, which often in a single hour sweeps away the earnings of many years.

The course the office pursue in transacting their business, and in the adjusting and payment of losses is prompt and liberal. For the terms of insurance application may be made to the Agent, who is authorized to issue policies to applicants without delay.

GEO. EVANS, Agent.

Gardiner, Jan. 5, 1827.

LIST OF LETTERS

Remaining in the Post-Office, Pittston, Me.

September 30, 1827.

Mary Brainard, 2

Abigail Sanford, 2

Mary Crocker,

Hannah Goodridge, 2

Lewis Hunt,

October 2

HENRY DEARBORN, P. M.

October 2

FOR NEW-ORLEANS.

THE staunch, fast sailing, and almost new Brig ALEXANDER, Reuben Stevens, will sail, having part of her freight engaged, and will now an opportunity, for a trifling sum, to protect himself against the ravages of this destructive element, which often in a single hour sweeps away the earnings of many years.

The course the office pursue in transacting their business, and in the adjusting and payment of losses is prompt and liberal. For the terms of insurance application may be made to the Agent, who is authorized to issue policies to applicants without delay.

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